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priestcraft; this one, however, appears in its natural situation, and seems to have become tremulous by the earth being walked from about its base: I am the more confirmed in this opinion as there is one similar to the above on the Maiden, alias Whillan-rocks, which lie a few miles off the the entrance of Larne lough, where it is more than probable the Druids never resided.— I now arrived at the ferry, or entrance of Larne lough, which here divides this island from the mainland of the county of Antrim; but the boats which ply to and fro here were both at the other side; so I sat down on the beach to wait the coming of either. The prospect was pretty agreeable; on the opposite shore were several white houses with the ruins of the castle of Olderfleet, near which several brigs, sloops, &c. were lying at anchor, and gave the place an appearance of some trade; the breeze scarce curled the surface of the lough, which inflected southward and was soon lost from my sight; the view was terminated by high hills near the village of Glynn, which rise boldly and gave an air of wildness to this part of the prospect. I had not remained long in this situation when a boat arrived, and three other passengers arriving about the same time, we instantly embarked; and I shall now present the reader with a view of the persons, &c. of my fellow-passengers.

(To be Continued.)

For the Belfast Monthly Magazine.

ON TREATMENT OF PERSONS LIBERATED FROM PRISON.

The genuine philanthropy of W. L. in his essay on prisons, in your last number, is pleasingly conspicuous. Prisons indeed require a speedy and radical reformation. In-

stead of assisting to correct vice, and lessen the number of crimes, they have, under their present system of management, a tendency to give to vice a bolder and more hardened front, and by their dangerous reaction on society, to increase the number of objects for confinement within their walls. I am afraid, however, that W. L. overlooks a strong principle in human nature, if he suppose, that those who have had their manners still more corrupted in a prison, will on their acquittal, or the expiration of their sentence, voluntarily submit to a second confinement, however mercifully regulated, while almost all their wishes, powerfully increased by the idleness of a prison, have been turned to the period of liberation, when they may put in practice the lessons of additional depravity and knavery, which they have learned from their profligate associates, and conjure out greater pests to society, than they went in. Such evils are inseparably connected with the present system of jails, where promiscuous intercourse between offenders, and idleness tend most strongly to corrupt the human heart, and where a corrective restraint on their morals is almost totally wanting. To remedy the defects which W. L. so feelingly points out, I can see no other remedy, than for the friends of humanity to turn their undivided attention towards aiding Sir Samuel Romilly's benevolent plan of penitentiary houses, in which the moral improvement of the prisoners may be especially attended to, and such correctives used, compounded of a judicious mixture of solitary confinement, and hard labour, without excluding the strong stimulus of hope, in case of improvement, as has been found to be so efficient. In the American system of prison-management, the produce of the labours of the cri-

minal is applied to the payment of his expenses of maintainance, then to make restitution to the persons he has injured, and afterward to reimburse the county for the costs of his prosecution. Whatever remains, and it sometimes amounts to a handsome sum, is given to the offender on his liberation. He has thus had his morals probably considerably improved, and is turned out, with an opportunity to retrieve his shattered character, by future good conduct, and with a stock to assist his industry. If such a system could be realized in these countries, I think it would answer much better, and be of more practicable attainment, than a plan of a refuge for prisoners. It is very commendable in W. L. to offer his hints, for by a free communication of hints, and free comments on these hints, the science and practice of benevolence may be materially promoted and improved.

K.

For the Belfast Monthly Magazine.

OF THE ASSAULT ON JOSEPH PETERS
RICKMAN.

ON reading in the last month's magazine, the trial of Samuel Penrose, for the assault of Joseph Peters Rickman, in Cork, I was surprised to see at the conclusion of a note attached to it, something like a censure passed on the Quakers, for not *publicly* expressing their disapprobation of the cruel treatment of the prosecutor.

The author of this note may know the society are not in the practice of *printing* such publications. They however, ordered one of their members to *publish* on the evening of the same day, in their meeting for public worship, "that the transaction of the morning had taken place without their previous knowledge, and

entirely without their approbation or sanction—this they thought the least they could say to clear themselves of any imputation of blame which those of other societies might attach to them, saying also, that neither the person who had been treated in that manner, nor the person who had treated him so, were members of their society."

The Quakers also appear to be censured for not adhering to their own doctrine of forbearance. In this instance they have exercised some patience in quietly and repeatedly hearing a person of this description haranguing them "almost during the whole time of meeting." It is but common justice not to censure indiscriminately. As the proprietors of the Magazine profess to be the friends of free discussion, it is hoped they will not refuse to remove the censure thrown on a society, blameless in this instance. They cannot be accountable for the conduct of those not of their communion, which S. Penrose is not. From all the information I can collect, the only step taken against Rickman by the society, previous to the affair alluded to, was, to inform the people at the conclusion of his vehement sermons—that he was not a member of their society.

A friend to liberality,

M.

A letter was subjoined, giving a circumstantial account of the transaction, but as it differs little from the statement already published, and confirms the account of the cruelty of the traverser, it is not thought necessary to publish it, unless it is particularly desired. It is pleasing to find that the transaction was publicly censured by the society, but no trace of such disapprobation appeared in the account published in the newspapers. B.M.M.